

## Jaina View towards Philosophical Inquiry and Harmonious Ways of Living

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Jaina philosophy, as *dars'ana* in Indian context, is a systematic reflection by a thoughtful human mind upon lived experiences in order to be benefited by the same for realization of quality of worldly life (*abhyudaya*) and ultimately the *summumbonum* of life (*nihs'reyas*). It is mainly an enterprise of self-awareness and self-reflection (*Atmajnana*) but taking into account the entire gamut of reality. Right from the dawn of human civilization Indian mind has been given to philosophical reflections. It has been intuitive and argumentative, descriptive of the nature of reality and prescriptive of the ideals of life. It has not just been love of wisdom but love for life lived in wisdom, an ideal life, a life worth living. It is essentially goal-oriented and therefore it is also called *moksas'astra*. So, the Jaina philosophy begins with philosophy of life, lived and to be lived in this cosmos. It is a search for the ideal of life along with an endeavor to realize the same. It is not mere view of life but a way of life based on it. It has an essential practical orientation. It is an activity that is critical and ratiocinative and involves both analysis and synthesis. It is a thought- construction expressible in language. But this activity is to be undertaken keeping in view the entire wide and variegated Reality that is the object of reflection. By its very nature it cannot be a piecemeal and compartmentalized thinking even though there can be selective focus on some aspects with some specific objective. It is a holistic enterprise keeping the total Reality in view. According to the Jaina point of view a proper approach to Reality has to be holistic, integral and global in terms of *organismic* interdependence, cooperative partnership and supportive mutualism among all the elements (*pinda*) of the totality. This is *anekantavada* which is the foundational tenet of Jainism.

Further, it is not a non-purposive endeavor. It is to be done with the objective of being benefited by it in shaping the present existence, the future projections and the ultimate destiny of humankind in particular and of the whole cosmos in general. A philosophical enterprise is not a futile exercise but a purposeful activity. Philosophical reflections consist not in just raising questions but also in providing their efficacious solutions. A genuine philosophical thought, therefore, has to be prompted by life's urges and ideals, problems and vicissitudes. Naturally therefore individual human self, human society, human evolution, natural environment, scientific enterprises etc. become focal points in a purposeful philosophizing. Consideration of deeper issues concerning these areas provides it practical orientation in the context of human life planning, social engineering, science policy and environmental stewardship. Since human life is one of the most evolved and significant facets of reality it is an important task of philosophy to help in solving the riddles of human life and existence and also in paving the way for the attainment of the *summumbonum* of life. The chief motive of all thinkers, schools and systems of philosophy in India has been the search for the proximate and ultimate ideals of life. For this they have constructed elaborate systems of epistemology and logic, metaphysics and morals, social and political thought, language and hermeneutics all in Indian context and in Indian setting. This search for the ideals of life implies that they were not satisfied with actual life-material, intellectual, moral and religious, both individual and social. At the empirical level the problems and riddles of life arise due to finitude and infirmities of human nature along with socio-politico-economic and other material conditions in which they are born and brought up. These are not mere theoretical questions but practical ones which are to be faced in concrete life-situations. The real worth and utility of philosophical enterprise lies in providing the required and desired solutions which may supply practical guidance to human society failing which it ceases to be of any value and worth.

## II

There can be various alternative approaches to Reality, alternative ways to express our experiences of Reality, as also distinct apprehensions of different aspects of the multifaceted Reality. In view of this rich diversity there should not be any insistence on uniformity or unanimity in thought that any one particular mode of philosophizing is *the* mode of philosophizing or that it alone is logically tenable and sustainable and therefore universally acceptable. The point is that a genuine philosophical activity has to stem from democracy in ideas, and the only insistence should be on systematic thinking and appreciative analysis through monologue, dialogue or *polylogue*. There has to be healthy philosophical disagreement. The thoughtful minds need not always agree or think along a fixed path. There is a room for debate and discussion to arrive at the truth, as the Indian saying goes, "*Vadevadejayatetattvabodhah*". But this is to

be done in the spirit of *samvada* (concordance of thought) and not of *vivada* (disputation). A philosophical position has to be logical and rational but a philosophical disagreement has to be equally logical and rational. The traditional Indian thinkers have gone into details of this modality and have provided voluminous literature as to how *samvada* is to be conducted avoiding various types of *vivada*.

As stated above, to agree on some points is philosophical and to disagree on some points is also philosophical. The only requirement is that it should be methodological and reasonable which are the sole guides in philosophical reflections. Of course, in this venture the records of experiences and reflections of ancient seers and sages, saints and thinkers must benefit us but their averments must be banked upon with judicious discrimination.

### III

The concept of *dravya* (substance) is the crux of the Jaina metaphysics. It stands for the totality of things. It is the locus of *gunas* (attributes) and *pariyayas* (modifications). The *gunas* constitute the essential nature of *dravya*. A *dravya* possesses multiple *gunas*. *Pariyaya* stands for the mode in which a *dravya* and its *gunas* appear. The most significant and singular contribution of the Jaina school in the field of metaphysics is introducing the concept of *pariyaya*. Though the reality has substantial and adjectival aspects, both substances and attributes exist in a particular form or mode at a particular time under particular conditions. This conditioned mode of existence of substance and attributes is known as *pariyaya*. The point is that substances and attributes are conceived to exist not in an absolute or isolated way but in relation to other reals. So this non-absolutistic or relativistic view of reality leads the Jaina thinkers to postulate *pariyaya*. This rich concept of *pariyaya* is a unique contribution which is highly valuable in the spheres of thought and action. It provides a strong base for relativism, perspectivalism and situationalism which are needed for pluralistic worldly life. It helps in avoiding the pitfalls of absolutism, dogmatism, obscurantism, ego-centricity and narrowness of all types. It provides foundation to *Anekantavada* as a theory of reality and *ahimsa* as a way of life. It alone can ensure a participatory, conciliatory and democratic mode of life which is the aspiration of humankind. The theory of *anekanta* is the corner stone of Jaina view of reality and life. It is described as heart of Jainism. It is a direct corollary of *samatva*. It is rather application of *samatva*. It is a dynamics of thought which ensures conciliation, concord, harmony and synthesis. It stands for catholicity of outlook and accommodation of different viewpoints in the holistic understanding. It is *organismic* view of life and reality. It takes into account both the whole (*sakala*) and the parts (*vikala*). In the field of knowledge therefore it draws a distinction between *pramana* and *naya* to bring home this truth.

This type of understanding leads to mutual complementarities, mutual cooperation, mutual trust, co-existence and above all to *ahimsa* which is the highest truth and highest virtue in Jainism. *Anekantavada* alone can lead to *ahimsa* and *ahimsa* in turn alone can guarantee peace, progress, prosperity and perfection in the world. That is why *ahimsa* is regarded as '*paramodharmah*'. *Anekantavada*, with its corollary of *syadvada*, provides for democracy in ideas and in living. It inculcates the spirit of peaceful co-existence, tolerance and mutual support. This alone can ensure universal peace, solidarity, friendship and harmony. It is a unique contribution of Jainism which is noble and sublime, deep and subtle. It is not very easy to understand it and to practice it. But if this can be achieved the world will be an ideal place to live in and to realize spiritual perfection. Another significant implication of *Anekantavada* is practice of health care through vegetarianism and environmental protection which are the dire needs of the day. Every thing in the world is interrelated and interdependent (*parasparopagraha*). Every thing has its unique existence and value. So nothing should be destroyed by the human being for his selfish ends. The Jaina ethics not only regulates human conduct in relation to one's own self and in relation to other human beings but goes a step further to bring in human conduct in relation to all living beings and natural environment. Every existence has intrinsic worth and it must be given due respect. In case there happens some misconduct due to ignorance or negligence or even willfully there is a provision for forgiveness and repentance. Following the *Sramana* tradition Jainism advocates selfsameness (*samatva*) in all existence in spite of their inherent differences. It thus has the unique feature of synthesizing quantitative and qualitative monism and pluralism, monadic uniqueness and modal dependence. In fact *Anekantavada* is the cardinal tenet of Jainism and it is impregnated with immense possibilities of drawing out newer and newer implications and corollaries for cosmic well-being. But this should not be mere intellectual exercise. It must involve programmatic action at the corporate level on a cosmic scale. This may not be easy but not impossible.

## ***Anekantavadaas an Efficacious Pathway To Happy and Harmonious Life***

Though human suffering has been perennial the magnitude of present-day strifes and stresses in the world has become alarmingly dangerous and calls for an urgent course of action. Jainism as a practical philosophy and viable mode of living offers a significant way out in putting forth the theory of *anekanta*. The basic tenets and beneficial practices of Jainism based on *anekanta* deserve serious attention of all ratiocinative minds. Jainism has the potentiality to make noteworthy contributions in all spheres of life for the benefit of humanity in particular and for cosmic wellness in general and therefore it would be redeeming to pay due cognizance to its foundational ideas and practices.

The basic plank of Jaina view of reality and life is *anekanta*, the view of manifoldness and multifariousness which provides a basis for peaceful co-existence, corporate living, , cooperatives enterprises, , mutual caring and sharing, judicious utilization of natural and human resources, interconnectedness of all existences and reciprocity. It advocates the sublime ideals of equality, fraternity, justice and non-violence. The Jaina philosophy of inclusive pluralism, concomitance, concordance and coordination ensures adaptive flexibility and reconciliation of opposites that is very much needed these days. It is particularly helpful in intercultural dialogues, religious harmony, conflict resolution, social cohesion and peaceful living.

The view of *anekanta* is multi-faceted comprehending all spheres of thoughts and living. In metaphysics it calls for non-absolutism and non-dogmatism, in epistemology it advocates perspectivism, in logic it stands for symbiotic approach, in value theory it appreciates situationalism, in ethics and morality it puts forth spiritual orientation, in social, political, economic spheres it advances non-exploitative, compassionate and benevolent order, in the employment of science and technology it cares for sustainable development keeping in view environmental purity.

The view of *anekantais* holistic and integral, comprehending local and global, individual and cosmic spheres. It is therefore necessary to know as to what are its prerequisites and presuppositions, premises and propositions, conclusions and implications. It has tremendous potentiality for a new world order, happy and harmonious, peaceful and prosperous. Delineation on its key concepts, fundamental ideas and seminal practices will help in appreciating the significance of this Jaina contribution in the present age of globalization. In this Panel discussion it shall be our endeavor to dwell upon and highlight Jainism as “Applied/ Engaged Philosophy”, a philosophy which is practice-oriented presenting a symbiosis of end-means-modality leading to authentic and purposeful living. The main focus will be on judicious and sustainable development and sustainable consumption which can ensure environmental purity and cosmic order.

## **Multifaceted Symbiotic Philosophy of Jainism and Its Contemporary Relevance and Significance**

Jainism as a philosophy and culture, as a view of reality and a way of life, has made immense contribution to world thought and culture which is of universal and perennial significance and value provided it is properly understood and adequately practiced. It is at once ancient in terms of origin and contemporary in terms of relevance. If its basic tenets, doctrines and practices are appropriately reinterpreted as per modern human psyche and its needs and aspirations and expressed in present day idioms and phraseology and sincerely practiced by individuals, socio-cultural organizations and world forums they may provide not only succour and solace to distracted humanity but also pave way for cosmic peace and universal happiness apart from spiritual enhancement.

Jainism is essentially a principled mode of living based on right understanding of the nature of reality and meaning of life. Through correct attitude and mental make up (*samyak drsti*) proper knowledge ( *samyak jnana*) can be acquired and based on that alone proper mode of living ( *samyakcaritra*) is possible. These

constitute three jewels which a human being must adorn for authentic living.

Jainism as a 'darsana' has strong theoretical foundation in the multifaceted non-absolutistic understanding of the nature of reality (anekanta) which is unitary as well as variegated. This theoretical base provides ground for the doctrine of naya which stands for perspectival and situational adherence to the norms of moral conduct and pious living. Thus Jainism advocates democratic mode of thinking and way of living.

As a part of Indian cultural tradition Jainism advocates equality of all living beings (samatva), loving kindness to all and respect to and care for all. It prescribes various rules and regulations for harmonious, peaceful and integrated living in individual, societal and cosmic spheres. The codes of conduct are situation specific. The 'Five Principles' of non-violence, truth, non-stealing, non-possessiveness and moderate living ensure respect for nature, vegetarianism, restrained life, cosmic harmony and world peace. They provide a good model for social, political, economic, business and commerce, health, science and technology and all other types of planning and management. The three pillars of 'sramana' tradition, viz., sama, s'rama and s'ama', are intimately involved in the theory of Purus'artha. This theory puts forth a pattern of planned, purposive, methodological and conscious endeavour for a rational, free, and responsible Human agent to realize the goals of life by proper management of modes of knowing, end, means, modalities and fruits of actions. It also involves regulation of will and effort. It is hoped that the noble ideals and virtuous practices enshrined in the Jain tradition get spread and permeated all over the world as they are meant for the entire human kind.

Since times immemorial Indian culture has been characterized by the pursuit of two broad views of reality and ways of living. They are known as the *Brahmanic* and the *Sramanic*. Both have coexisted with criss-crossing and with mutual give and take. Both tried to understand the nature of reality for the betterment of human existence. The *Brahmanic* view exhorted to took resort to supra-human trans-worldly forces also along with human endeavour, the forces which were believed to be operating in the universe. The supreme source of all powers was named as *Brahman* and such cognate terms. The human infirmities and weaknesses gave impetus to this view. In the beginning the emphasis was on this worldly life and its prosperity but later on more emphasis was laid on supra mundane life. The *Sramanic* tradition however insisted on self-reliance, self-discipline and self-help to realize the goal of life. However, in later times devotion to divine beings was also incorporated. It laid stress on trans-worldly life. The *Sramanic* tradition has two schools, viz., Jainism and Buddhism. Both the schools interacted between them and also with Brahmanic tradition. We have references to both these traditions in the Vedic literature. In subsequent literature also such references abound. Buddhist texts refer to Jaina thinkers and vice versa. The ancient Jain work *Isibhasiyaim* and the Buddhist *Tripitakas* mention such interactions and cordiality among the *Brahmanic*, *Jaina* and Buddhist traditions. Many scholars have dwelt on the references to the *Sramanic* tradition in the Vedas, the Upanisads, and in the Bhagavadgita and the Puranas. The two traditions not only coexisted but also interacted closely assimilating and absorbing immensely from each other. It is only in the later period that the differences got widened. Different schools of thought in India developed by way of mutual exchanges known as *vada* or *varta*. The *Jaina* writers are known for their faithful presentations of non-Jaina positions in their writings. The name of Haribhadra, for example, is notable in this regard.

There are three facets of the *Sramanic* tradition derived from three formulations of the word 'sramana', viz., sama, s'ama and s'rama. A *sramana* is one who has equanimity of mind and who treats all beings as equal. Such a person is known as 'samayika', i.e., one who practices *samatvam*. In the Rigveda and the Bhagavadgita there is great emphasis on *samatva*. The 'sthitaprajna' of the Gita is 'samadarsī'. A *sramana* is also one who practices self-control. He has to lead a disciplined life. Ethical rules and regulations prescribed in the *Sramana* tradition are very rigorous. Though for the householder there are relaxations and they are a little moderate but for the monks and nuns they are very hard. It is ordained that without strict moral conduct there cannot be spiritual realization. Spirituality has been the backbone and orientation of Indian culture at all the times. Practice of equality and self-control has been the hallmarks of Indian understanding of spirituality. This feature is shared both by Vedic and *Sramanic* traditions. The third facet of *Sramanic* tradition is self-reliance. Both for the empirical and trans-empirical life one has to be self-dependent, without aspiring for any help from transcendental forces. The

*Sramana* tradition rejected the idea of a Creator –God who can be propitiated and who can descend down to assist human beings. To realize perfection is the *summumbonum* of life and through self- effort alone one can realize it. In the *Brahmanic* tradition also some schools did not accept the notion of Creator-god and rejected the idea of divine help. The doctrine of *purusartha* is common to all and it will be discussed in the sequel.

Jainism has been an important part of *Sramana* tradition with very ancient history. The spirit of the *Sramana* tradition has been strictly and rigorously adhered to by Jainism. Jainism as a philosophy and culture, as a view of reality and a way of life, has made immense contribution to world thought and culture which is of world-wide perennial significance and value provided it is properly understood and adequately practiced. It advocates equality of all living beings, loving kindness to all and respect to all. It prescribes rules and regulations for harmonious, peaceful and integrated living in individual, social and cosmic spheres. The doctrines of *triratna* and *anatacatustaya*, *anekantavada* and *syadvad* along with *saptabhanginaya*, the distinction between *pramana* and *naya*, between *dravya* and *guna*, between *dravya* and *pariyaya*, between *guna* and *pariyaya*, between *jiva* and *jiva*, between *jiva* and *ajiva*, between *ajiva* and *ajiva*, between *samvara* and *nirjara*, between *dharmavidhi* and *caritracara*, between *mahavrata* and *anuvrata* etc., the doctrine of *gunasthanas* and several such theories, doctrines and concepts are a few among the innumerable contributions which have universal and eternal appeal and utility at the theoretical and practical levels. If Jainism is properly understood and practiced, to repeat, it may not only provide solace and succor to the distracted and suffering humanity but also pave the way for cosmic harmony and world peace along with its spiritual enhancement and perfection.

#### IV

Jainism is essentially a way of life, but it is a way of life based on a proper view of life and reality. Unless there is a correct understanding of the nature of life and reality through proper attitude and mental make-up, i.e., *samyak drsti* and proper knowledge, i.e., *samyak jnana*, there can be no proper mode of living, i.e., *samyak caritra*. *Samyak drsti*, *samyak jnana* and *samyak caritra* thus constitute the three jewels which a human being must adorn in one's life. They are therefore known as *triratnas* or *ratnatrayas*. Right knowledge (*samyak jnana*) and right conduct (*samyak charitra*) are the two foundations of the ethico-spiritual religion of Jainism. These two are grounded in right attitude of mind (*samyak drsti*). All the three together are the three jewels a human being must adorn. Such a person is called '*Ratnatrayadhari*'. The concept of *sarvajnata* (omniscience) plays an important role in Jaina theory of knowledge. It stands for the most heightened state of right knowledge which is available to a *kevalin* (self-realized person). This concept is available in Buddhist and Vedic tradition as well. If rightly understood it avoids the pitfalls of fatalism, harmonizes causal determinism with freewill and provides scope for individual initiative and self-effort. It is knowing the inner essence and true nature of reality in all its forms, facets and perspectives. Only a *kevalin* is *sarvajna* as he alone is *atmajna*. And it is said that one who knows self knows each and every thing else and vice versa.

#### V

In Jainism great emphasis is laid on proper knowledge ( *samyak jnana* ). Knowledge is the only and surest way to spiritual perfection. The Jaina scriptures therefore emphasize that we must draw a clear distinction between *samyak jnana* and *mithyajnana*. *Mithyajnana* entangles us in the vicissitudes of worldly life. It is bewitching and bewildering and it springs from *avidya* or ignorance. In order to have right knowledge right attitude or right mental make-up is necessary. This is *samyak drsti*. Opposed to this is *mithyadrsti* with which we generally suffer. *Samyak drsti* leads to *samyak jnana*, and the latter alone is the path way to *moksa*. *Mithyadrsti* and *mithya jnana* do not serve any genuine purpose and hence they must be discarded. For an aspirant of *moksa/mukti* only *samyakdrsti* and *jnana* are helpful. This is the main theme of the teachings of the *Agamas*. *Samyak jnana* always leads to *samyak caritra*. The value and purpose of knowledge is not theoretical but necessarily practical. Right conduct ensues only from right knowledge. Conduct without knowledge is blind and knowledge without conduct is lame. The two are complimentary to each other. And therefore knowledge has to lead to the corresponding conduct. Without right conduct deliverance from worldly miseries, trials and tribulations is impossible and without complete deliverance from these no permanent happiness can be achieved. As said earlier, these are the three

jewels of life which every human being must wear. But this wearing is not decoration but actual practice and concrete realization. However this is not easy to achieve. It requires *tapas* and *sadhana*, a rigorous control of body, will and mind. So knowledge without conduct is useless. Merely listening to the discourses is wastage of time and futile. It does not help us in any way. What is needed is the ensuing conduct. But unfortunately most of us forget this. We listen to the sermons of the spiritual persons but do not practice them. We take it as a past time or a matter of routine of life. Our knowledge remains mere information at the mental level. The Dasavaikalika sutra (IV) compares a person having knowledge without practice to a donkey who carries burden of sandal wood without knowing its value or utility. As the donkey bears the burden of sandal wood but has no share in the wealth of his load, similarly a person without practice merely bears the burden of his knowledge. He can not enjoy spiritual progress which is the real fruit of knowledge. Instead he indulges in evanescent and fleeting worldly pleasures which invariably end up in pain and suffering or mental unhappiness or a feeling of vanity of life. The Avasyakaniryukti also avers the same that knowledge is useless without conduct and conduct is useless without knowledge. In Indian culture, philosophy and religion, view and way, theory and practice, are not divorced and segregated. *Darsana* is not mere reflection upon the nature of reality but also a quest for and a realization of values. Basically it is a *moksasastra*. There is a definite purpose in life and reality if we care to know and a definite goal to achieve if we have a will to do so. Our existence is not meaningless. It has a value and significance. But we must first of all know what we are, what is the nature and purpose of life, what we should be in our life and how we can be so etc. The aim of human existence should be spiritual perfection through material progress. But material progress is only a means and not an end. The end is self-realization which is achieved through the removal of karmic matter and liberation from *samsara*. There is potential divinity in human being and there must be effort for divinization. This is the ultimate teaching of all Jaina scriptures (*Agamas*). We must know the nature of reality, the *jiva* and the *ajiva*, and also their interrelation. We must know the nature and the role of karma and the ways for the cessation of the karmic flow. We must know the distinction between *samvara* and *nirjara* along with their respective role, utility and practice. We must know how and when to practice *caritracara* and *dharma*. We must know the requirements of the practice of a householder and a renunciate. The spiritual progress is a gradual and graded realization with gradual purification of soul from decreasing sinfulness to increasing purity and therefore the theory of *gunasthanas* should also be properly understood so that we may march on this path smoothly and without fall. But all this is not a bookish knowledge which some of us do possess by our readings of the *Agamas* either fully or partly.

Knowledge pertains to the real. The real, according to Jaina view, is multifaceted and multidimensional. It has infinite properties (*ananta dharma*) and therefore it can be approached in infinite ways. This is the *anekantadrsti* which is the base of *samyak jnana*. This is Jaina perspectivism at the levels of reality, thought and language. As there are many aspects of reality there can be multiple approaches to reality. Each one is true in itself but it is only partially true. It is true from a particular perspective. From another perspective it may not be true. We may have a total or holistic perspective and it is known as *pramana*. But if we have a partial perspective it is known as *naya*. Both *pramana* and *naya* are true and valuable.

The real has three phases of existence. In it something endures, something originates and something passes away. So it is both permanent and changing. But we must know what is permanent and what is changing. We have to attend to both in proper proportion and in proper perspective. More often than not we do not do so under the spell of ignorance and sway of passion. The *Tirthankaras*, who are *Jinas*, have shown the way to us which is the right path to be emulated by us. Proper knowledge, proper will and proper effort on our part alone can yield the desired result.

The concept of *dravya* is the crux of the Jaina metaphysics. It stands for the totality of things. It is the locus of *gunas* (attributes) and *paryayas* (modifications). The *gunas* constitute the essential nature of *dravya*. A *dravya* possesses multiple *gunas*. *Paryaya* stands for the mode in which a *dravya* and its *gunas* appear. The most significant and singular contribution of the Jaina school in the field of metaphysics is introducing the concept of *Paryaya*. Though the reality has substantial and adjectival aspects, both substances and attributes exist in a particular form or mode at a particular time under particular conditions. This conditioned mode of existence of substance and attributes is known as *Paryaya*. The point is that substances and attributes are conceived to exist not in an absolute or isolated way but in relation to other reals. So this non absolutistic or relativistic view of reality leads the Jaina thinkers to postulate *Paryaya*.

This rich concept of *pariyaya* is a unique contribution which is highly valuable in the spheres of thought and action. . It provides a strong base for relativism, perspectivalism and situationalism which are needed for pluralistic worldly life. It helps in avoiding the pitfalls of absolutism, dogmatism, obscurantism, ego-centricity and narrowness of all types. It provides foundation to *Anekantavada* as a theory of reality and *ahimsa* as a way of life. It alone can ensure a participatory, conciliatory and democratic mode of life which is the aspiration of humankind. Thus we find that the introduction of the concept of *Pariyaya* brings about a tremendous modification in the Jaina metaphysics and epistemology, the like of which we do not find in the metaphysics of other schools. The implications of this concept are deep and far-reaching in the fields of ethics, logic, mathematics, statistics and linguistic analysis. Its tremendous implications are yet to be brought to the fore by the saints and scholars. Many of such elements have been worked out and developed by the Jaina thinkers, but many more are yet to be brought out. For example, the qualitative dimension of the theory of the probability is a unique idea of Jainism which is only in an embryonic form and if its details are fully worked out, it is sure to result in a Copernican revolution in the methodology of natural and social sciences. It is a challenging task for the scholars of Jainology which, I think, should be highlighted and earnestly taken up. This can be achieved if inter-disciplinary and multi-disciplinary approaches are made to these areas of potential studies and whatever literature exists in this respect is made available in a language intelligible.

According to the Jaina thinkers, thus, no reality, whether in the form of substance or in the form of attribute, exists as such but only in a specific mode of existence. There are infinite ways or modes in which reals can exist and this idea paves the way for the advocacy of *Anekantvada*, the central thesis of Jainism. Likewise, in the field of knowledge, to know a thing is to know its substantial and adjectival aspects in a particular mode or form. A particular mode appears only in a particular set of conditions. With the changed conditions there will be another mode of existence of that thing. So, all our knowledge of a thing at a particular spatiotemporal locus is conditional and relative to the circumstances. Of course, the possibility of absolute knowledge is all the while there. *Naya* has double function. It is experience of object in a particular mode and its verbal expression in that mode. This is the *Nayavada* or the relativistic theory of knowledge. Since all knowledge is relative, the judgmental and linguistic expression of it has also to contain the relations and the conditions which characterize such knowledge. This is the theory of *Syadvada* which means that every judgment is based on four types of *apeksas* (perspectives) of *dravya* (substance), *ksetra* (place), *kala* (time) and *bhava* (nature). This theory is further formalized in the form of *Sapta-bhangi*, a doctrine of seven-fold predication. It implies that the knowledge of real can be described in seven ways. These are combination of affirmation and negation:

*Syatasti* (predication of existence), (2) *Syatnasti* (predication of non-existence), (3) *Syatastinastica* (successive predication of existence and non-existence), (4) *Syatavaktavyam* (simultaneous predication of existence and non-predication and therefore indescribable), (5) *Syatastivaktavyam* (predication of existence and of indescribability or indescribability as qualified by existence (Dr. D.S.Kothari's usage), (6) *Syatnastivaktavyam* (predication of non-existence and indescribability), and (7) *Syatastinastivaktavyam* (predication of existence, non-existence and indescribability).

Dr.D.S.Kothari states that *Syadvada* asserts that knowledge of reality is possible only by denying the absolutistic attitude. (Some thoughts on Science and religion, P.43) *Syadvada* asserts that a thing is "A", and it is also "not-A", and both "A and not-A", and so on. It is an exhortation to investigate reality from all different possible viewpoints. It is not a doctrine of indifference or passive acceptance of statements and also their negatives..it is just the contrary. It demands our ascertaining the conditions, the coordinate frames as it were, under which a thing is "A", the 9different) conditions under which it is not-A, conditions under which it can be both "A" and "not-A", and so on. He further opines that the superimposition principle of quantum mechanics provides an illuminating example of *Syadvada* mode of description.

Here it should be clarified that *Syadvada* is not at all a system of logic—two-valued or multi-valued or fuzzy—in the western sense as it is generally misunderstood and evaluated. It is a theory of expression or speech and states that each statement is true in its specific universe of discourse. It rejects exclusive particularity of reality, thought and language.

The theory of *anekanta* is the corner stone of Jaina view of reality and life. It is described as heart of Jainism It is a direct corollary of *samatva*. It is rather application of *samatva*. It is a dynamics of thought which ensures conciliation, concord, harmony and synthesis. It stands for catholicity of outlook and

accommodation of different viewpoints in the holistic understanding. It is organismic view of life and reality. It takes into account both the whole (sakala) and the parts (vikala). In the field of knowledge therefore it draws a distinction between *pramana* and *naya* to bring home this truth.

This type of understanding leads to mutual complementarities, mutual cooperation, mutual trust, co-existence and above all to *ahimsa* which is the highest truth and highest virtue in Jainism. *Anekantavada* alone can lead to *ahimsa* and *ahimsa* in turn alone can guarantee peace, progress, prosperity and perfection in the world. That is why *ahimsa* is regarded as '*paramodharmah*'. *Anekantavada*, with its corollary of *syadvada*, provides for democracy in ideas and in living. It inculcates the spirit of peaceful co-existence, tolerance and mutual support. This alone can ensure universal peace, solidarity, friendship and harmony. It is a unique contribution of Jainism which is noble and sublime deep and subtle. It is not very easy to understand it and to practice it. But if this can be achieved the world will be an ideal place to live in and to realize spiritual perfection. Another significant implication of *Anekantavada* is practice of health care through vegetarianism and environmental protection which are the dire needs of the day. Every thing in the world is interrelated and interdependent (*parasparopagraha*). Every thing has its unique existence and value. So nothing should be destroyed by the human being for his selfish ends. The Jaina ethics not only regulates human conduct in relation to one's own self and in relation to other human beings but goes a step further to bring in human conduct in relation to all living beings and natural environment. Every existence has intrinsic worth and it must be given due respect. In case there happens some misconduct due to ignorance or negligence or even willfully there is a provision for forgiveness and repentance. Following the *Sramana* tradition Jainism advocates selfsameness (*samatva*) in all existence in spite of their inherent differences. It thus has the unique feature of synthesizing quantitative and qualitative monism and pluralism, monadic uniqueness and modal dependence. In fact *Anekantavada* is the cardinal tenet of Jainism and it is impregnated with immense possibilities of drawing out newer and newer implications and corollaries for cosmic well-being. But this should not be mere intellectual exercise. It must involve programmatic action at the corporate level on a cosmic scale. This may not be easy but not impossible.

Ahimsa is a corollary of *samatva*, and it can also be regarded as extension of *anekantavada*. It enjoins equal respect and mutual dependence of all existences. Ahimsa is the highest virtue because it alone can lead to spiritual realization. *Anekanta* is at the level of thought and ahimsa is at the level of practice. The two are thus complimentary. In the Rgveda we find tremendous emphasis on these two. There are two significant dimensions of ahimsa. One is to treat all existences, living as well as non-living as of equal worth. This gives rise to a conducive and healthy environmental consciousness. Nature is as valuable as our own existence and therefore nature is to be respected. In Jainism we find both surface ecology of external environment and depth ecology of inner environment. It is the inner which affects the outer and must therefore first to be attended to. The other dimension is treating all living beings as equal. This leads to vegetarianism.

*Samatva* along with *s'amatva* has led to two very important concepts of *asteya* and *aparigraha*. *Asteya* means not to deprive others from their legitimate belongings. Every one is a part and parcel of this vast universe and every one has to have its existence and sustenance in the world. It is the duty and obligation of each one to ensure that the existence and living of every one is safeguarded and not endangered. But we have only to satisfy our legitimate needs and should not cater to our greed. So the principle of *aparigraha* enjoins to stock only that much which we need. The principles of *asteya* and *aparigraha* guarantee intra-generational and inter-generational justice respectively. Equality and justice go hand in hand. They are the two pillars of Indian theory of management along with two other pillars of yoga and *ksema*. These four are the most desirable prerequisites of sustainable development and environment stewardship.

Jainism as a part of *Sramana* tradition puts forth *purusartha* or self-help as a basic principle of authentic life, without looking for any help from supra-human agency. It is to be *svastha*, i.e., situated in one's own self (*Svasmintisthati*). It is to remain confined to *svabhavaparyaya* or *svaparyaya* and to be free from *vibhavaparyaya* or *paraparyaya* as far as possible. In the worldly life it is very difficult to be so, but this is put forth as an ideal. The *jiva* (self) has to be unaffected by *ajiva*. This is the state of *Moksa*. But we are worldly beings and we have to be in association with and dependent upon other beings and entities. So mutual affection and consequent affliction is unavoidable. All living beings are mutually dependent (*Parasparopagraho jivanam*), says the Tattvarthasutra. Likewise the non-living entities also help us for



our sustenance. So we have a collective living (*samghajivana*). The cosmos is a vast and subtle networking of multiple and multifaceted but interrelated and interdependent existences characterized by both permanence and change. The cosmic set up is not mechanical or blind interplay of existences. It is teleological, purposive and goal-oriented. All happenings are causal happenings and not accidents or chance occurrences. In this cosmic process every existence has a specific nature, place, role and function. But in the total set up human being has a unique and privileged position. He/She is endowed with the capacity to know the true nature of things, to act freely within some bonds and to be responsible for one's actions. He/She is partly free and partly determined but the determinations are also one's own making due to our karmas. Thus Jainism takes into cognizance conducive or detrimental effects of the past actions and exhorts for management of actions and fruits of actions in terms of virtuous conduct and austere living. .

In the causal happenings brought about by human agency there are five causal factors the integrated conglomeration (*samavaya*) of which gives rise to an event. They are *svabhava* consisting of *dravya*, *ksetra* and *kala*. They constitute material cause. The second is *purusartha* (present human endeavour out of free will). The third is *daiva* or *niyati* or *prarabdha* (accumulated past karmas of the agent which have not so far fructified), *kalalabdhi* (proper time conducive for production) and *bhavitavyata* (possibility of production or productibility of action) (see **JainendraSiddhantaKosa** pp 613ff for details). Among these five *purusartha* plays a dominant and significant role in so far as other factors are beyond human control but *purusartha* is solely dependent upon human free will and it can be planned and managed. There is no incompatibility among these five factors and that is why their integration is possible and it is known as *pancasamavaya*. Samantabhadra in **AptaMimamsa** advocates complementary character of *daiva* and *purusartha* and rejects lop-sided view of relying on any one. This is the *anaikantikadrsti*. Another notable thing is that in this enterprise there is scope for divine inspiration but there is no room for divine help. There is no God who is a saviour. The divine beings are there who can serve as catalysts or as ideals to emulate. *Purusartha* or self-effort is the only means available to us for self-realization. The *daivais* also our own making and through virtuous conduct we can minimize or neutralize its effect. That is why practices of *samvara* and *nirjara* are recommended. Thus the Jaina theory of *purusartha* puts forth a pattern of planned, purposive and methodical endeavour for a rational, free and responsible human agent with proper management of modes of knowing and living and adequate regulation of will and effort. Karma or *purusartha* determines entire individual and social set up of a person. Effects of karmas are different upon different individuals and different karmas have different effects on the same individual in accordance with nature (*prakrti*), duration (*sthiti*), intensity of fruition (*anubhaga*) , and quantity (*pradesa*).

The three pillars of Shramana tradition, viz., *sama*, *s'ama* and *s'rama*. are intimately involved in the theory of *purusartha*. In the worldly life all existences are equally valuable and significant (*sama*). This feeling leads to cultivation of *ahimsa* which is a foundation of collective and corporate peaceful living, a life of mutual caring and sharing, of interrelatedness and reciprocity. But this presupposes a well regulated life with legitimate controls which should be self generated (*s'ama*). This partaking calls for corporate and cooperative efforts (*s'rama*) and just distribution and enjoyment of the fruits (*asteya* and *aparigraha*). So the Jaina tradition shares the general Indian view of four-fold *purusarthas*, viz. *dharma*, *artha*, *kama* and *moksa*.

In this world every creature has to earn one's living. This is more meaningful for the rational, ratiocinative and responsible human being. He/ She has to plan the performance purposefully. Then only it is authentic living. All social, economic and political organizations are established and aimed at this requirement. They serve human needs and requirements but are to be properly managed to serve the purposes for which they are established. For this the Jaina theory of *purushartha* provides broad guiding principles. There are two broad stages of human enterprises. They are production, and thereafter distribution and enjoyment. The guiding principles of production are *ks'ema* and *yoga*. *Ks'ema* means to use the resources judiciously so that they are protected for further use and not depleted. Further usability is natural and their depletion is unnatural. *Yoga* means augmentation of resources and generation of newer and newer resources. This is what is meant by sustainable development. Environmental stewardship and eco-friendliness is a part of this strategy. But real ecology is mental ecology as it is the mind which generates good or perverted human endeavour. A symbiosis of *s'ama* and *s'rama* is called for here. This is professional ethics or ethics in production. It is an efficient management of end, means and modalities.

After production comes distribution and use. For this the guiding principles are *asteya* and *aparigraha*. Fair and just distribution and legitimate use or enjoyment both are needed for intra-generational and intergenerational justice. The policy of corporate living, of caring and sharing, implies that we have to care for the present generation as well as for the future generations to come. But ultimately all human endeavours and enterprises should be a means to and directed towards the realization of cosmic well-being which is the *summumbonum* of life. It is a state of freedom in which infinitude of the self is restored. Here also *sama*, *s'ama* and *s'rama* have relevance. So *purusartha* is needed here.

All individual selves in their pure form share the four infinite virtues. But in empirical state they differ from one another. These distinctions are due to beginningless subtle material coverings known as karma. It has physical and psychical aspects known as *dravya karma* and *bhava karma* respectively. Though of varied nature karma have been broadly classified into eight types. They are

1. Knowledge-obscuring—(*jnanavaraniya*)
2. Intuitive-obscuring—(*darsanavaraniya*)
3. Feeling-producing—(*vedaniya*)
4. Delusion-producing—(*mohaniya*)
5. Longevity-determining—(*ayu*)
6. Body-making—(*nama*)
7. Status-determining—(*gotra*), and
8. Obstruction-generating—(*anataraya*)

The *summumbonum* of life is realization of four infinities (*anantacatushtayas*). This is known as *moksha* or *mukti*. The best and surest means of it is yoga. The technique of yoga symbolizes the core of Indian spiritual *sadhana*. The term 'yoga' has three etymological derivations, viz., *yujirयोग*, *yuj samyamane* and *yuj samadhaui*. In the Jainism all the three find due place and role. It is union with pure or impure, it is self-control, and it is concentration of mind. Further, in Jainism we find a happy symbiosis of *jnanayoga* and *karmayoga*.

The Jain tradition emphasizes the principle of permanence-in-change which means that permanence inheres in change or change is embedded in permanence. This position presents a fine synthesis of the basic positions of Vedanta and Buddhism on the one hand and Samkhya and Vaisheshika on the other, all of which get their enunciation in the Vedas and the Upanishads. The Indian culture is an integral whole in which different strands are interwoven with remarkable symmetry but one should have the sense of apprehending them. It is for us to see the differences and discords or organic unity. The healthy and positive approach is to see the underlying commonality which nourishes diversity as its richness.

At the present juncture of time humanity is passing through turmoil and facing a crisis which is manifold and multi-dimensional. Humanity is stationed at a cross road. On the one hand there are marvels of science and technology, on the other there are value-erosions, moral degeneration, and different types of deprivations leading to tensions, strife and suffering. Besides these problems arising out of globalization are also compelling the ratiocinative human mind to seek for new philosophy of life. With the emergence of global society in which we are interacting with people of different ideas and ideals, cultures and traditions, religious and moral norms there arises the increasing need for a global ethics of mutuality and interdependence and inter-cultural dialogue for new set of appropriate interpersonal relationships. The ideas of global ethics and inter-cultural dialogues unfold themselves in the compassionate, rational and symbiotic Jain ethics of tolerance, interconnectivity and reciprocity and in the basic non-absolutistic postulates which preserve unity and diversity without undermining the identity of either of the two. The Jain tradition emphasizing *anekanta* (multi-dimensional approach to truth), *syadvada* (contextual and situational approach to reality and knowledge) and *iccha-parimana* (limitations of wants, possessions and consumption) is an important tributary of this mainstream idea which found sanctuary in the heritage of India and which is the main motif in the mosaic of Indian culture. The philosophy of Anuvrata highlighted by contemporary Jain thinkers presents a model of ideal human living. It is a practice of *samatva*. The method of *prekshadhyan* is a practical exercise to mould life according to that model. It is a psycho-physical transformation of an individual. On that basis the art of living known as *jivanvijnana* has been

developed. Thus Jaina philosophy offers worthwhile perspectives on individual and collective life, social organization, political governance, economic order, globalization and international relations, scientific and technological policies, environmental protection and moral and spiritual progress.

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